THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"*These scriptures, which ye had not with you, the Father commanded that I should give unto you; for it was wisdom in him that they should be given unto future generations.*" BOOK OF MORMON, 3 NEPHI 26: 2.

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FULFILMENT OF BOOK OF MORMON PROPHECIES*

ELDER JAMES H. ANDERSON

THROUGHOUT the civilized world, the members of the Church of Jesus Christ of Latter-day Saints are known generally as "Mormons." As the name "Christian" was orginally applied to the followers of Jesus of Nazareth in derision, so the name "Mormon" was applied to the followers of Jesus of Nazareth in this day—the Latter-day Saints—by those who deride them. In recent years, however, it has come to be a recognized designation to indicate them as distinct from other religious organizations. The name is adapted from the Book of Mormon, a record of sacred scripture connected with the history of ancient America, and which is accepted by the Latter-day Saints as the word of God, in similar sense to their acceptance of the Bible as the word of God.

SACRED RECORDS

So far as relates to history, the Bible and the Book of Mormon consist of records of portions of the Hebrew race to whom were committed the oracles of God at certain periods of the world's history. The Bible also contains history prior to the time of Eber, from whom the Hebrews sprang; this period reaching back to the first peopling of this earth by Adam and his descendants. The Book of Mormon accepts this prior record as true, and adapts to its use lessons contained therein, as these were included in the

*From an address delivered in the Hollywood Stake Tabernacle, Los Angeles, California, U.S.A., on Sunday, July 28th, 1929.

writings of prophets and historians of Israel. By later revelations at the time of the coming of Jesus of Nazareth as Saviour, in His visit to the American continent, there also is incorporated in the Book of Mormon teachings found also in the New Testament.

In some particulars, the Book of Mormon expresses in the English language Bible teachings more clearly than does the authorized version of the Old and New Testaments, for the reason that affecting the latter are disagreeing translations of a restricted number of Bible passages, while in the Book of Mormon there are no disagreements or discrepancies as to translation. It is in this sense that the eighth of thirteen Articles of Faith expressing views of the Latter-day Saints or "Mormons" is made to read as follows:

"We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God."

THE MIRACLE OF TRANSLATION

Joseph Smith, who was born at Sharon, Vermont, December 23rd, 1805, and was martyred by a mob of ruffians at Carthage, Illinois, on June 27th, 1844, translated the Book of Mormon from plates on which it had been inscribed more than fifteen centuries ago, the language then used being unfamiliar to men of this day, hence its translation was of necessity "by the gift and power of God." As had been the case anciently, some of Israel's prophets were entrusted with a divinely utilized Urim and Thummim; Joseph Smith also was entrusted with such an instrument. The Book of Mormon was translated from an unsealed portion, or about one-third, of a set of gold plates delivered to him by an angelic messenger, and taken away again when the translation was completed. The whole transaction savours of the miraculous, in that there was direct divine interposition involved, above ordinary human ability to accomplish. From the description given by the Prophet Joseph Smith of the dimensions of the entire set of plates and utensils accompanying it, expert comparison shows that the whole weighed from sixty to seventy pounds; this weight being consistent with the statements of the Prophet relative thereto.

A common and conclusive test of the divine inspiration of the Bible in the claim that it is the word of God is that of the truly prophetic nature of its predictions and the sublime moral character of its teachings. The same rule can be applied effectively to the Book of Mormon. If its claim to divine inspiration holds good in these respects as it does with the Bible, of necessity the account of its miraculous bringing forth as a translated record is conclusively proved in its minutest detail. Logically this is indis-

putable. It cannot be true as to the one fact and untrue as to the other, since both are inescapably woven together.

. . . .

With internal evidence of its divine authenticity, the volume is amply provided. It presents a code of ethics whose purity and godliness are unexcelled by any publication that has seen the light of day. In its pages there are no anachronisms and no contradictions. The various writers are in perfect accord. Compared with the great truths of science and nature, there are no absurdities and no inconsistencies. Between it and the Bible there is complete harmony in doctrine and in prophecy. It is a book that would be profitable reading to any thoughtful person. No intelligent, honest and sincere seeker after truth can give it thorough examination and consideration, with an understanding of the circumstances under which it was brought forth, without being convinced that in giving to the world the Book of Mormon, a miracle truly has been wrought by the gift and power of God.

Respecting that portion of Israel called in the Bible the House of Judah—the Jews—the Book of Mormon has some pointed predictions of events in this latter-day dispensation. It tells that a strongly representative body of Jews is to be gathered to "the land of Jerusalem, which is the promised land unto them forever," and that the time will come "when the fulness of my gospel shall be preached unto them; And they shall believe in me, that I am Jesus Christ, the Son of God, and shall pray unto the Father in my name." (3 Nephi 20:29-31).

. . . .

GATHERING OF THE SCATTERED JEWS

Among the events therein named, especial attention is called on this occasion to the prediction first referred to, that when the Jews shall come to the knowledge of their Redeemer, they shall be gathered again to the lands of their inheritance; and the prediction later recorded, that they shall be restored to the true church and fold of God. This gathering of the Jews to the land of their inheritance—Palestine—has been instituted, and is now going on in a small way under British control; but the restoration to "the true church and fold of God" is still an event of the future, destined to come with the fulfilment of associate prophecies now in process of accomplishment as present occurring facts.

The Book of Mormon (2 Nephi 30:7) has further detail of this achievement now commencing and yet to come, wherein it says that "It shall come to pass that the Jews which are scattered also shall begin to believe in Christ," and that "as many as shall believe in Christ shall also become a delightsome people." There is here a classification of the gathering Jews and of those who remain "scattered" so far as Palestine is concerned. In past ages, individual Jews have embraced Christianity, but the reference

here is to a more extended application, the results of which are set forth but not yet existent. This action of beginning to "believe in Christ" has taken much more definite form since the great war than previously, among "the Jews which are scattered." This belief is devoid of the excessively bitter antagonism which once characterized unbelieving Jews toward those who believed. At a recent meeting of four hundred missionary Jews in Hamburg, Germany, it was announced that in Russia in the past seven years, eight hundred thousand Jews had accepted belief in Christ. All of this number were Protestant, chiefly to the Church of England, no reference being made to either Roman or Greek Catholic churches. It is being facilitated and even hastened in connection with a great movement which is now sweeping through the Anglo-Saxon nations, as illustrated by this announcement by a well known Jew in London, England, which incident is in strict accord with Book of Mormon prophecy:

I, Cyrus Leach, a Jew of pure extraction, write, testifying to the great light given me by British-Israel Truth, and how, through this wonderful key to the Bible, I came to the belief that Jesus Christ is of a truth the Son of God and the Redeemer of Israel.

. . . .

The action of the recent non-Zionist conference held in New York gives further evidence of the removal of bitterness among the Jews themselves, which Hebrew papers describe as "A United Jewry," pointing out the abandonment of the idea of a strictly Jewish nation politically, and uniting on plans to "rebuild Palestine and make it a spiritual shrine" which will "stress the religious aspect of the Jewish people and effect a strengthening of Jewish culture and Jewish spirituality."

PROPHETIC AS TO AMERICAN INDIANS

There is the prophecy (2 Nephi 30: 4-6) concerning the American Indians, who are descendants of the house of Israel, and whose ancestor Lehi was of the tribe of Manasseh (1 Nephi 5: 14; Alma 10: 3), son of Joseph who was sold into Egypt. The tribe of Manasseh was one of the ten tribes assigned to the nation Ephraim or Israel, when that body broke away from the kingdom of Solomon's son Rehoboam, which Jewish kingdom retained only two of the twelve tribes of Israel (1 Kings 11: 30-37, etc). The Book of Mormon says of those descendants, whom latterly we designate as American Indians:

And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews. And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers. And then they shall rejoice; for they shall know that it is a blessing unto

them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a white and delightsome people. (2 Nephi 30:4-6).

Let us take Mexico for illustration, since that nation is composed largely of American Indians. I quote from an extended statement made in the *New York Independent* before the outbreak of the recent rebellion, giving a resume of historical and present conditions in Mexico:

"Crushed by defeat, despoiled by the white conqueror, the Indian of Mexico has suffered for four hundred years from a depressing inferiority complex. Peon means the 'flattened-out man.' The Spanish conqueror of Mexico crushed a civilization which, in many respects, was superior to his own. The communal lands of the Indians furnished food for all; so that the Indian could truthfully say: 'We had no beggars until the Spaniards came.' Reduced from a self-respecting, land-owning son of the soil, the Indian became the slave of a hard, white master. The white man not only deprived the Indian of his material possessions, but endeavoured to erase his civilization as well. A four hundred years' cultural struggle followed.

AWAKENING OF THE MEXICAN INDIAN

"In spite of the inferiority complex which kept him submissive, obeying the will of masters which he outnumbered twelve to one, the Mexican Indian has never lost hope. He lived in misery, squalor, ignorance, and moral degradation, forced to work from daylight to dark; and at night, utterly exhausted from unrewarded toil, he crawled into a grass shelter. In a land of plenty, thousands of workers died from starvation or from disease due to under-nourishment. During the first ninety years of the Spanish occupation of Mexico, the Indian population was reduced three-fourths by the white man's inhumanity. The sordid mercenary practices of the white man became within a century a blighting curse to Mexico.

"Suddenly, like one of those mighty convulsions of nature which ages ago pushed the Mexican mesa up nearly two miles above the sea, the revolution thrust the twelve million Indians up to a higher plane of social and political importance than they had ever dreamed of occupying. They have become the dominant race in the land of their fathers. Like some mighty volcano silent for centuries, at last bursting forth, so the slumbering soul of the Mexican Indian has awakened.

"The few thousand whites who have dominated the Indians for so long are dismayed by this display of independence. This is especially true in ecclesiastical circles. Roman Catholic ecclesiastics claim that ninety per cent. of the entire population of Mexico are members of their church. In a sense this claim is

probably correct. The only church that ninety per cent. of the people ever heard of is the Roman Catholic.

"Few, however, have any real love for that church. There are two reasons for this: First, the Indians accepted the Roman Catholic faith at the muzzle of Spanish cannon. The white man's religion and civilization were literally shot into those who for four hundred years have lived in dread and terror of the white man's God. As evidence of this, consider the fact that within twenty years after the landing of Cortez, Torquemada wrote: 'Five million Indians have been converted and baptized.' This claim of seven hundred converts a day for a period of twenty years, shows not only the superficial character of the conversion of the Indians, but also the terror that sent them in droves to receive baptism at the hands of their conquerors. In spite of the lurid hell preached by the priest of the white man, the Indians clung tenaciously to their old tribal gods. Facts confirm the claim that only a small minority of the Indians ever really accepted the Christian religion in spirit. For the most part, the Indians have lived and died as pagan as their fathers. While outwardly accepting the white man's religion, observing its imposed penances and forms, at heart they hated a religion that brought them no material or moral benefits.

NEW INDIAN PSYCHOLOGY

"The background must be kept in mind by anyone who would understand the new Indian psychology in Mexico. This new Indian psychology is not a dream, but an aggressive spirit in Mexico. It demands action. The Indians do not expect help from anyone. They are determined to work our their own salvation. Neither will they permit outside interference in their internal affairs. During a recent disaster the Red Cross of the United States attempted prompt relief. The Mexican people requested them to withdraw, saying they could take care of their own destitute people. They have a carefully thought-out program into which they are trusting the thought and passion of their souls. In no country in the world has such an effort been made to educate a people concerning their past as represented in art and architecture as in Mexico to-day.

"For four hundred years the barefooted Indian, bent almost double beneath his heavy burden, trotted along the streets of Mexican cities and over the mountain trails. During all of these terrible centuries the Indian was only a beast of burden in the eyes of his white master. And because of his inferiority complex, the Indian regarded himself as little better than did his master. Formerly, only the white who wore shoes walked on the smooth sidewalks. To-day the Indian, in many cases barefoot as of old, often staggering under his heavy load, has come up on the sidewalk. The old inferiority complex is giving place to a new self-

confidence. They point to the pyramids and ancient temples, which show that more than a thousand years before the Christian era the Indians had made extensive progress in astronomical science as well as in other arts of civilization.

"One evening it was my privilege to spend two delightful hours with a few fellow Americans in the studio of Tota Nacho, the Indian composer, who claims direct descent from Montezuma. Standing straight as an arrow, his black hair thrust back from his forehead above his gleaming eyes, with one sweeping gesture Tota Nacho said: 'I love my Indian blood; I hate the few drops of Spanish blood that stain my life!' This is the slogan of the new Indian psychology which one hears everywhere in Mexico, from the crowded streets of the capital to the remote Indian pueblo. No man can visualize the future of Mexico without studying the new Indian psychology. The Indian child is imbued with the idea that he is a member of a great race."

REMOVING THE "SCALES OF DARKNESS"

Truly the "scales of darkness" are beginning to "fall" from the eyes of those people, as the Book of Mormon predicts, and will continue to fall throughout the entire body of Indians from Mexico to Argentina, until they have opportunity to unite with "the true church and fold of God." The prediction is divinely made, partially fulfilled in recent events, and that fulfilment will continue to final consummation.

This same prophetic announcement foretells of the American Indians that "many generations shall not pass away among them, save they shall be a white and delightsome people." In April, 1929, the United States Government took a further official step in its friendly policy toward the Indians, by which this native race is to "be absorbed into the white race;" Secretary of the Interior Wilbur makes the declaration that "the Indian has demonstrated well his capacity for citizenship and that he is the heir to a great estate." It is a notable fact that while with some other races there is for them no assimilation in blood with the Anglo or Celto-Saxon race, the American Indian is readily assimilated therein, as is shown in numerous instances in American and Canadian history, of which many prominent illustrations might be given, such as the widow of the late President Woodrow Wilson, descended in line from Pocahontas, and the present Vice-President of the United States, Charles Curtis, whose grandmother was a full-blooded Indian of the Kaw tribe. Thus the physiological process of absorption adopted by the American Government is furnishing one means of making the Indians "a white and delightsome people" in fulfilment of the Book of Mormon prediction in 2 Nephi 30:6; for American Indian origin is identical with Anglo-Saxon origin.

THURSDAY, SEPTEMBER 5, 1929

EDITORIAL

WATER, WHISKY, WEALTH, HEALTH

THE WORLD DOES MOVE!

King Christian IV of Denmark put the solemn question to the University of Copenhagen: "Is water good to drink?" After mature deliberation, the learned professors returned their answer: "Water is to be used only for washing."

That was some hundreds of years ago. Now, our wise men urge the people to drink more water, so that the race may increase in health and live longer. We have moved far onward in health matters since Christian IV's day.

To-day, the people ask: "What shall we do for economic and social happiness?" The answer which comes from a numerous camp, "Drink strong drink, to provide the Government with revenue and to provide social enjoyment for the people," sounds like an echo of the reply returned to Denmark's king. The political philosophers who defend the liquor traffic, in this day of abundant knowledge, will receive harsher judgment from the future than the university group of three hundred years ago, when there was little accurate knowledge. The drink habit is the slow but sure poison in the blood of the nation. It leads to physical, economic and social death.

This is said apropos of an interesting note received from Brother Norman Dunn of Birmingham, who encloses the following statistics (From *The Alliance News* for May, 1929). Figures may often lie; but sometimes, as in this instance, they strip truth naked.

Britain's 1928 Drink Bill Compared

The Drink Bill	£288,000,000
Defense Service (Army, Navy, Air Force)	114,600,000
Public Education	94,800,000
Milk	86,500,000
Bread	80,000,000
Tea	53,000,000
Poor Relief	54,264,000
Unemployment Pay	44,270,000
National Health Insurance (Sick Pay)	36,900,000
Foreign Missions	3,500,000

Comment on the above is unnecessary. The drink bill represents the gratification of an unnatural appetite.

The effect of strong drinks on length of life is set forth in the following statistics, some of which are culled from Latter-day Saint records:

	Deaths per 10,000 Persons
All classes in Great Britain (including abstainers, moderate drinkers and drunkards)	502
Total abstainers in Great Britain	270
All classes and ages, Latter-day Saints:	
In the British Mission:	
Year 1921	142
,, 1926	82
,, 1927	144
,, 1928	82
In the whole Church:	
Year 1921	82
,, 1927	75

The Latter-day Saint death-rate in Great Britain is less than half of the "low" total abstainers' death-rate. While many factors may combine to produce this result, the chief one is undoubtedly the abstinence from strong drinks and narcotics, and the constant moderation in all things, as prescribed by the Word of Wisdom.

Increasing the average life-span means increasing the average health of the people, with the attendant gain in working power and daily joy.

To defend the use of strong drinks is on a par with the declaration that "Water is to be used only for washing"—an exhibition of ignorance, or something worse.—W.

GENERAL CONFERENCE REPORT

THE SERMONS delivered at the last General Conference of the Church (April 1929) are printed in the Conference Report recently sent out to all annual subscribers of the *Millennial Star* in Great Britain. The *Star* has been able therefore to publish, these last few months, a number of sermons delivered by our Church leaders at other times. This increased opportunity to read the words of the living oracles is no doubt appreciated by all. We express our grateful appreciation of the gift to the First Presidency who made it possible. The General Conference Report is one of the most valuable documents issued by the Church, and should be read and preserved.—W.

GROPING FOR LIGHT

IN EVERYDAY LIFE, we see about us those who are physically blind. Recently a preacher was riding on a tram. At first appearance he seemed normal. He laughingly turned to the conductor when the latter entered for "fares," and joked with his companion. His clothes were neat and his face was clean. Yet

one sensed a difference between him and the other passengers; something was wrong. When he arose to leave the car, the mystery was cleared up—he was blind. His companion firmly grasped his hand and helped him from the tram.

Much of the physical beauty of life was denied to this man; his view of the fields, the flowers, his guidance through life, his avoidance of unseen dangers, depended mainly upon the sight of the person who led him. He was doomed through mortality to read, study, learn, to gain experiences, through the aid of those whose sight was still whole. His enjoyment of life, his happiness, depended largely upon the ability of his companion to avoid trouble, to see for him, and to lead him through the world, making it understandable to him by a clear description of his surroundings.

Sad as this picture of mortal man groping in physical darkness may be, there is yet a greater sorrow troubling humanity at the present time. Many people are wandering in spiritual darkness, unable to see the truth, without understanding the meaning of life, having no knowledge of the true and living God. They blindly follow those who profess to see the light, or, worse still, grope alone in utter unbelief. Many, likewise, professing to be spiritual leaders of men, also walk in the depths of unseeing ignorance, preaching for a love of money, rather than for a love of truth; others know the truth and haughtily reject it, thus shutting out the light and depriving themselves of spiritual sight. Only those who have accepted truth are able to walk in the light. And they only are fully able to see the beauties of life and to lead others into joy and happiness.

It may be impossible to restore mortal sight by the arts of man. Those who wander in physical darkness may not see this mortal world. But for those who are spiritually blind, there is a way to receive the vision of immortality, to find the light, to receive the joys of eternity, if they will but pay the price. One must first have an intense desire to be spiritually enlightened, to receive that power of eternal sight. Then, having that desire, one must seek the truth, and having found it, accept and live it. In very deed, as in thought, one must follow the admonition of Jesus Christ, wherein He says: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

"Mormonism" is given to the whole world. It is eternal truth, sent forth in these latter days, to grasp the hands and to open the eyes of the spiritually blind; to lead to paths of righteousness, those who have lost themselves in sin. To "make bad men good, and good men better." It reaches out to those who lead, opening their eyes; it reaches out to those who follow, making them see. It tears the scales of darkness from the eyes of all who desire to see, hear and understand the truth. It opens to their view the

vision of eternal life, the full and glorious plan of salvation. It nourishes, builds and enlarges the sight of those who newly see the light of the Gospel. It is a never ending source of encouragement, information and beauty to those who walk in its peaceful glow. It lifts the downtrodden and helpless; it helps those who make an effort to help themselves. The Gospel of Jesus Christ is the means whereby all may see who will.

WESTON N. NORDGREN

THE TRUTH ABOUT THE "MORMONS"

[UNDER the above title, *The Friend*, of Bloemfontein, South Africa, in the issue of May 15th, 1929, prints the following account. In the July 25th issue of the same periodical, an interesting account of a lantern lecture, given in the Town Hall, Bloemfontein, by Elder W. L. Evans, of the South African Mission, is given. Lectures with accompanying lantern-slide pictures or moving pictures, provide very effective means of preaching the Gospel of Jesus Christ.—EDITOR *M.S.*]

Much has been said and written about the wonders of Utah and the splendour of Salt Lake City, but seldom are the life, conditions and circumstances in that State and its capital so realistically depicted as they were last night in the Town Hall by Captain the Rev. Frank Edwards.

A fine lecture, faultlessly delivered, was illustrated by rare and beautiful screen pictures. It was a first-hand account of the lecturer's travels, and he graphically imparted the deep and vivid impressions that the world's wonder city and America's wonder State—the Garden of the West—had made upon his mind.

Captain Edwards commenced by saying that the great Salt Lake City was established about the same time as Bloemfontein, and Utah, so far as settlement was concerned, was a contemporary of the Free State. He had traveled through thirty-three States as the guest of the American Government, speaking to vast audiences in all the great cities and State capitals from the Atlantic to the Pacific, addressing some three-quarters of a million people. Last, but not least, he visited that far-famed, little-known and much-maligned State of Utah. In the great Tabernacle in Salt Lake City, he spoke to an audience of twelve thousand people.

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When he was a boy, he said, the "Mormons" were one of the bogeys of his imagination. He had never read anything good about them. He would tell them candidly what he now knew about these interesting people. He could not speak too highly of their kindness and their generosity, their enterprise, their schools, their universities and their progressiveness.

There were seventy-two churches of various denominations in Salt Lake City alone, and he had come to the conclusion that

many of the things said and written about the "Mormons" were scurrilous and false. He had seen something of the educational, religious, irrigational, agricultural and other desirable developments brought about by these people, and he had been deeply impressed. They had come into the wilderness, into a desert, and to-day Utah was one of the best cultivated areas of the world. The population of Utah was almost entirely Saxon—mostly British, Danish and Swedish, with some Germans, Norwegians and Dutch. There were very few Latins.

The "Mormon" people were out and out prohibitionists. The State of Utah had always been dry. Prohibition extended to tea, coffee, cocoa, smoking, and all hot drinks, while the people ate very little meat. There was perfect equality in the Church and the universities, between men and women, and all women had the vote.

In the "Mormon" Church there were no collections, but every member of the Church gave one-tenth of his or her income to the Church. The Church had women's organizations with memberships of forty thousand and fifty thousand. The Church organization, on a whole, was wonderful, the best in the world. Vast masses attended the services.

Captain Edwards dwelt on the remarkable history of the "Mormon" pioneers, their persecution and flight, their sufferings in the desert, their unquenchable enterprise, the stoical heroism of the women, the difficulties they had to overcome, and the miraculous strides forward which they made despite all adversities of Nature. They had converted an arid area into a Paradise, and once they had decided to settle at Salt Lake City they never looked back, notwithstanding the fact that their outlook was as black as any in the world.

They turned the water on the sun-baked territory and day by day they made wonderful progress. Right from the start they laid out their city to marvelous perfection, and it was never found necessary to alter the plan.

The lecturer went on to show pictures, and explain the wonders of Salt Lake City and the State generally. He showed the "Mormon" Temple and the Tabernacle—miracles of architecture—their vastness, the greatest organ in the world, the monster audiences, and the huge choirs, educational institutions, churches, clubs and hospitals, beautiful streets and the splendid buildings. Coming to agriculture, the progressive nature of operations were indicated, including model farms, smiling fields of crops and pastures—miracles of irrigation—the desert transformed into a Garden of Eden. Then came pictures and explanations of the Great Salt Lake, and, lastly, the wonderful natural phenomena of Southern Utah.

In conclusion, Captain Edwards stated that there were no race divisions in Utah. They were one people. He would say to us in

South Africa: "Bury your racial divergences, and what you have seen those people accomplish you can accomplish in a spirit of brotherhood and good fellowship; by so doing you can put South Africa in the forefront of the countries of the world." This statement was greeted with loud and prolonged applause.

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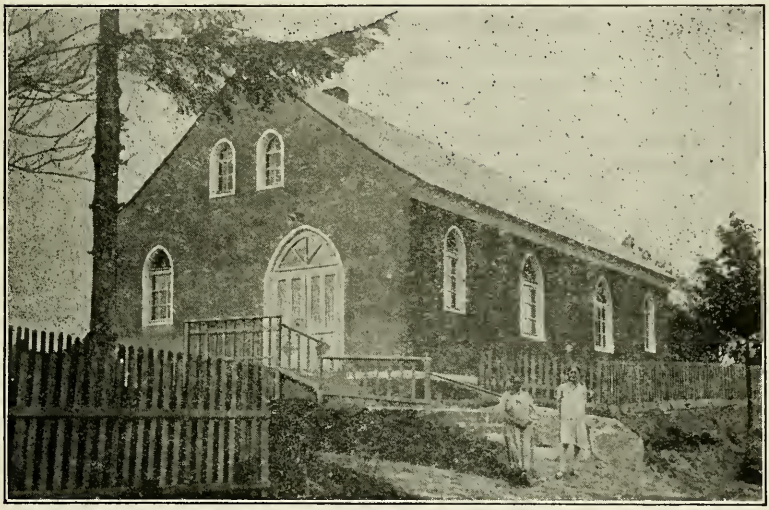
THE NEW GERMAN-AUSTRIAN CHAPEL



THIS photograph is of the Selbongen Chapel, in East Prussia, Germany, described in the *Star* of August 22nd, which was built through the co-operation of the Saints in that locality. They needed a place of worship; they got together and built it. May we have more of that spirit and such chapels!

JAMBOREE JOTTINGS

[THE FOLLOWING glances at the Boy Scout Jamboree are taken from reports given by British missionary-scouts who represented their Districts at the Jamboree.—EDITOR *M. S.*]

I found in one camp, three lads, sitting upon a log. Though one was Danish, one Polish and the other Chinese, all conversed in the English language. Each contributed interesting bits of conversation during the evening. Parts of uniforms and other scout equipment were exchanged as tokens of friendship, stories were told, and before long it was time to depart. Friendships were there established which will work for international peace. As I returned to my lodge, I felt that the Lord "moves in a mysterious

way, His wonders to perform." Truly we are all brothers, though our skin or language may seem different to those unfamiliar with us.

WILLIAM A. DAWSON, Manchester District

We attended a camp-fire recital and were thrilled at the heartiness with which the cosmopolitan audience joined in the singing of world-famous folk songs. It reminded me of our M. I. A. song: "The more we get together, the happier we'll be." The best way to be happy is to get acquainted with our associates, for when we know each other, the feeling of friendship reigns.

I noticed that the meaning of the word "swap" was universal; a trading campaign seemed always in progress. My companion and I joined in by trading money. We offered more than enough to cover our purchase, without knowing it, and the foreign scout, knowing the value of English money better than we, and knowing the value of his goods, took only a part of the coins, saying: "This is sufficient." The transaction was small and we would not have missed the change, but our friend was truly an honest scout.

In the Grand March, a blind Scottish scout was guided by his brother scouts who could see. He had the full spirit of the occasion as much as he would have had were he not physically in darkness. I saw him again later, being guided about the camp. He was made to see, not by the power of natural sight, but through the intelligent understanding of his brother scouts.

G. RONALD CARTER, Newcastle District

The feeling of brotherhood in the Jamboree camp was most interesting to me. Although the national feeling against the German of people has not wholly disappeared since the war, I was delighted to find the German boys were accepted by the English as brother scouts. A spirit of peace and progress seemed to brood over the camps. We need only a few more Jamborees, and the world will be safe from war. Will a brother kill a brother if he loves him? No! And it will be that way with the scouts of all nations, the more they mingle with and understand each other. Arm in arm they will strive for the better things of life.

WILLIAM O. TOLMAN, Liverpool District

During my visit to the scout Jamboree, I was privileged to attend a most inspirational meeting held by the Church of Jesus Christ of Latter-day Saints. Instructions to scouts and missionaries were there given which will reflect for good throughout the world. Humble testimonies were borne there that will carry weight far into the future. We are happy to be included where the youth of all nations gather. Our Gospel message and the spirit of scouting go hand in hand in promoting better manhood throughout the earth. May we all be true scouts and true representatives of the Master.

ARTHUR B. LIVINGSTON, Hull District

The pageant and displays of the second day of the Jamboree were both interesting and educational. The story of Robin Hood and his valiant deeds was refreshed in our memory, exemplifying the duty of being charitable to all. The Roman games given by the American scouts were commented on favourably; all were worthwhile. The marching of the scout legions suggested that uniformity encourages peace among nations. The reality of scouting was felt by all visiting the camps. The spirit of helpfulness was universal. While we did not attend the Jamboree with the idea of spreading "Mormon" propaganda, we made some splendid contacts with boys and men who asked us concerning our religion, and who expressed a desire to learn more of it than we could explain in our short conversations. I feel our time was well spent in the different camps we visited. It will help us better to understand that all men are the children of our Heavenly Father, and that we all have mortality and the opportunity of seeking immortality, in common.

IVAN E. LAUPER, Birmingham District

I knew that "Mormon" scouts were coming from Utah to attend the Jamboree, and hoped to meet them. As I went to Arrowe Park for the first time, while waiting for the ferry, I noticed four scouts who looked like Americans. "Are you from America?" I asked them. "Yes. Where are you from?" they queried in return. "I'm from Utah," I replied. "Shake! So are we—Salt Lake City!" Three of the four had come to be missionaries—to teach by example the Scout Oath—to fulfil their "duty to God."

On the edge of the parade ground, we met some Arabian Scouts from Palestine. After several minutes of conversation—they spoke English fluently—we learned that one, Sheikh Hassan, was from Haifa. "Did you know the late Mr. Joseph Wilford Booth, a 'Mormon' missionary in Haifa?" I questioned. "O, yes," he replied, "I knew him—and a splendid gentleman he was, too." I thought as we parted that the Gospel is truly a "witness unto all nations."

A turbaned scout from India told me in English, to my surprise, that I need not make so many hand-signs to show him I wanted his photograph. Afterwards, he asked me to send him a print of the picture just taken. When I returned to Birmingham I did so, and enclosed two "Mormon" pamphlets, with the request that he read them in payment for the snapshot. Shortly, from London came his reply, in which he thanked me "especially for the very interesting literature."

ALVIN G. PACK, British Mission Office

"THE WORLD still has its good and bad spots, but the good ones are becoming larger as time goes on."—GEORGE H. BRIMHALL.

FROM THE MISSION FIELD

Doings in the Districts: *Liverpool*—On Wednesday, August 28th, an open night program and social were given in the Durham House Chapel. Several new investigators were present. All attending thoroughly enjoyed themselves.

London—On Tuesday, August 6th, a successful social was given in the South London Branch hall. Many friends were in attendance.

Scottish—At a baptismal service held in the Public Baths, Hamilton, Stonehouse, Scotland, on Sunday, August 18th, one person was baptized by President William F. McKelvey and confirmed by Elder Reese R. Parker.

THE PROPHET

THE MAN is thought a knave or fool
Or bigot plotting crime,
Who, for the advancement of his kind
Is wise before his time.
For him the hemlock shall distil;
For him the axe be bared;
For him the gibbet shall be built;
For him the stake prepared.

Him shall the scorn and wrath of men
Pursue with deadly aim;
And malice, envy, spite, and lies,
Shall desecrate his name.
But truth shall conquer at the last,
For round and round we run;
And ever Right comes uppermost;
And ever is Justice done.

CHARLES MACKAY

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN